

6688

17-19-7
16-3-3

4175 de 47



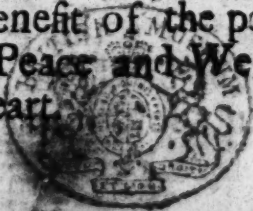
THE *Pam 92*
Self-Seeker's PRETENCES
TO
P E A C E
Examined, by his ESSAY
ON
The ANTIQUATED USAGES.

W H E N I did read the plausible and
specious *Title Page* of this learned
and humble Addressing Orator, I
was filled with the Expectation of an ample
Narrative of the great Noise the *Antiquated*
Usages had made. I thought to have found
something more bright and perswasive, than
what had been wrote formerly upon this Sub-
ject.

ject; But when I peep'd into this great and elaborate Performance, I was mightily disappointed; for I only found it an Abstract of what had been written by Mr. *Spinks* and others upon the *No-necessity* of Alterations, &c.

You have chosen a wrong Epithet to the *Usages*, when you bestow the Word *Antiquated* upon them, for that signifies *repealed*, or, *disanulled*; and yet you have not produced one ancient *Ecclesiastical Canon* disanulling them: And you know, That *Aerius* was deposed, as a *Heretick*, for contradicting one of them. Indeed you had better (as you do afterwards) called them obsolete; for they have been disused about One hundred and Eighty Years; Which Time, you might have pleaded, was sufficient for Prescription, and a convincing Argument to conclude the Lovers of the *Reformation*. You may perceive then, that I am commenced your Second against all Innovations in *Faith, Doctrine* or *Worship*.

As for your affectionate *Address* to those of the *Episcopal Communion*, I am informed it is a Shred taken from a warm Discourse, that was much applauded by the more polite and learned Auditors, which squeezed Tears from your self and your zealot Females. But now observe it printed and hawked about, for the Benefit of the poor Clergy-Man, who has the Peace and Welfare of the Church much at Heart.



I am sorry that some of your dear Friends have imposed upon you, in palming an Untruth and Falshood upon you, which you have published out of a credulous Temper. This Facility in giving Credit to flying Reports, without due Examination, has set your Zeal on Fire, for promoting the Interest of the darling Party you are engaged in, and that in order to palliate their unaccountable, unprecedented Procedure, in assuming the Authority of the whole Church, to suspend some from their lawful Offices, without hearing them, or charging them with any Error in *Faith, Doctrine or Worship*: This favours of an Inquisition, and gives us to understand what is to be expected, when such are armed with Power.

It is your continual Cry in publick and private, That some *Clergy Men* are introducing *Popery*. If you could prove your Assertion, no Man should be more forward than I in detecting and crushing such a horrid Design. Yet you own, that they subscribed the contrary; And that it is well known, these Gentlemen use no other Form or Rites in publick Worship, but the *English Liturgy*, and *Scotch Communion Office*. I hope one of your Candor and Ingenuity, abominates to do Evil that Good may come of it; or that any Advantage redound to your Party. Yet I know some forward Zealots, who perswade our Hearers to

A 2

desert

desert us, as *Usage-Men*, and have themselves outraged us, and debarred us, by violent Methods, from performing our *Pastoral Offices*, in Places where it was our Turn and Right so to do. It seems some Men will have the World believe an Untruth, will cast a causeless Odium upon their Brethren, in order to grasp at the whole Power in *Church Matters*, and have the Disposal of large *Remittances* from *England*, that they may enrich their Coffers, and retain others at their Devotion; tho' many of themselves and their Pensioners are possessed of the yearly Interest of more than what they annually bestow upon the Necessaries of Life. I know your way of insinuating your selves into the Favours of unthinking People; you say, *Ab! kind Friends! my dear Friends!* you are not to heed or believe the Declarations of *Papist Usage-Men*; they will sign a Cart-load of them, and break their Obligations upon the first Occasion: Alas! has not Drs: G--r, and R--y performed publicly these *Antiquated Usages*; they are *Jesuits* in *Masquerade*, you may depend upon it; for our Information is from Men of Honour, who saw it; but it is not proper to propale their Names. I defy you to produce two credible Witnesses for what you advance, and am apt to believe, that you rely too much upon *Hear-say*, and the Information of those who are *little to be regarded*, because of their Prejudice, and so are apt to mistake the

Words

Words they hear, and put a wrong Construction upon them.

I cannot but here observe, what the renowned Mr. *Lesly*, in his *Rehearsals*, says of the *Republicans*, " These will have themselves
 " believed in whatever they say, whether
 " true or false; they know that all will go
 " down glib with the Vulgar and Credulous,
 " especially sighing Silvers, who believe all
 " they hear, but nothing that they see. These
Superintendents of the Mob, who disown
Government, and speak Evil of Dignities,
 Cry, *make a Noise Tom—Hollow, Davy,*
Hollow— That carries their Point with the
 Unthinking, who care not a Groat for rea-
 soning and disputing, you may as well preach
 to a *Beetle* or the *Roaring of the Sea*; therefore
 you must fill them with Resentments, and work
 upon their Passions. *O Popery! O rank Popery!*
the Church ruined! The Orators for *Sedition*
 work upon the Imaginations of Men, and en-
 deavour to cloud their Reasons with the childish
 Dreams of *Raw Head and bloody Bones*.

Therefore it is not reasonable, That when
 Reports are whispered round in Prejudice of
 a Set of Men of Honour and Religion, we
 should be too hasty to believe these Stories
 from mere *Hear-says*; and when the Matter is
 narrowly enquired into, it shall be found al-
 together Groundless. It is necessary in all Com-
 plaints and Accusations, that the Fact alledg-
 ed

ed, be calmly and sedately examined, and not left to every giddy Brain to run away with the Story, as he pleases, in order to propagate it among thousands, to the Prejudice of Mens Reputation, that is more valuable to them than Life.

It is very uncharitable to attack ones Character: He who wounds ones good Name, is guilty of Heart-Murder, and wants only an Opportunity of cutting his Throat.

Therefore I demand of the Lover of Peace and Welfare of the Church, which he has so much at Heart, That he prove by habile Witnesses, that any Ministers, within the Diocese of *Edinburgh*, or in any other place in *Scotland*, did practice any of the *Antiquated Usages* in Publick, to the Scandal of any in the Congregation, for these Twelve Months past. I have the solemn Declaration of Two Honourable Persons, who are most injuriously traduced, that they did not. Have they not signed the *Concordate*, and I am bound in Charity to believe they have not violated their Promise, till I find the contrary proven. Do not sham me, and impose upon others, by saying such a one told me, who had it from another, &c. For I can assure you, that a certain Gentleman was cried out upon, for composing and reading a Prayer for the deceased *Lord Nairn*. Now this Slander was averred by a Minister of your Kidney, who (as he said) did inadvertantly read it himself

self; for which he heartily begged GOD Pardon. Well, after I had narrowly searched into the alledged scandalous Practice, I procured a genuine Copy from the Author, upon his solemn Declaration; and to my Surprize I found nothing blame-worthy in it, nor one Petition for the dead Lord in it.

So if your Stories be no better founded than this, Why all this Noise, this Bustle about *Antiquated Usages*, that are no where practised, but in your Imagination, and propagated by your Print? which will create a Curiosity in some to be further instructed, in that unhappy Controversy. Dare you say, that any one under Bishop *Lumsden's* Jurisdiction has done it? Can you prove that for these Twelve Months, any in the North has been guilty of it? If you can, why do you not point them out, That such *Antiquated Usages* may be legally censured? Is it fair in you, to load a reverend and learned Body of Men with such a foul Crime, as being guilty of *Schism* and *erronious Practices*, without being examined, or any irregular *Usage* proven against them? We love the Peace of the Church and State too, and have shewed our Zeal for both in a remarkable Instance, that made too great a Noise, and was like to prove of fatal Consequence, had not Providence interposed; but no Thanks to the *Politicks* of your *self-seeking Partizans*, and their ambitious Views, who

who must, would be, and were illegally promoted.

But I must proceed in the Review of your elaborate Pamphlet, and consider how it tends to promote *Schism* and *Division* instead of desirable *Unity* and *Charity* among Brethren, which is the Spirit, *Livery*, and *Badge* of *Christianity*. If I had the Offer of a *Lucrative Bishoprick*, I protest before GOD the searcher of Hearts, I would generously refuse it, rather than, by accepting of it, be the unhappy Instrument or Occasion of the least Disturbance in the Church that enjoyed profound Peace among themselves: But some it seems, in all Ages of the Church, have been born for *Firebrands* and *Scourges*, rather than indulgent, peaceable, and nursing Fathers; GOD inspire them with a better Spirit, with the Spirit of *Love*, *Peace*, *Unity*, and *Wisdom*.

Right Reverend Sir, Who occasioned these Divisions you so heavily complain of? Was it any Set of Men in this Diocese of *Edinburgh*? You may say so; but you cannot make your Allegation good: For have not all the Ministers thereof complied with their Superiors Orders, in avoiding all Alterations, Additions or Innovations? Are we not all studious for maintaining the Truth, as instituted by CHRIST and his Apostles? Are not we all for Unity and godly Love? It was only your self and Abettors that introduced Disquiet; Offences

will

will come, but *Wo unto them by whom they come.* Now after all, if you could prove your Assertion, that any others in the North introduced or practised the *Antiquated Usages*; what is that to us, who have behaved regularly in relation to every Point in our Subscriptions to the *Formula*? Why do you wound us thro' other Mens Sides? Are we bound to answer for the Actions of others? Do any of us Screen any (nay of the highest Station) from being censured for their promoting or countenancing *Antiquated Usages*? It is singular, that in your fourth Page you compliment us with your Contents, which would have been better placed next to your Title Page, or after your Treatise; but this (I forgot) was your peculiar Method,

Then you have the *Assurance* to say, That those of the Episcopal Communion did enjoy Tranquility, until some Persons did by irregular Steps increase their Power in the Church. This is a bold Stroke, which I admire with what *Effrontry* it is advanced: For your own worthy *Promotion*, with that of three others, was Uncanonical. Did not your Party, contrary to the Advice of Bishop *Miller*, consecrate your self and others in his Diocess? And are not you and others remaining and officiating in *Edinburgh* without the Allowance and Approbation of the Ordinary? If this be not *Schism*, I do not know

by what Name to call it. Is it not contrary to the Ecclesiastical Canons for even two Bishops to be in one Diocese? and that because it creates Divisions by setting up *Imperium in Imperio*, i. e. a Power to controul the legal Power in that Place.

You appear generous in offering to receive with open Arms those who will forbear the Practice of the *Antiquated Usages*: Have you or yours made good the Proposal, when you abuse us of the Clergy in and about *Edinburgh*, who never gave the least Occasion of Offence that Way? Did not we the Presbyters of *Edinburgh* whom you oppose, with Consent of our then Bishop Mr. *Miller* (of blessed Memory) make publick Intimation (from our Pulpits) of our Sincerity in complying with what you wish and pray for? And yet you and your Adherents refused to comply with what you pretend now to offer. This (as I am informed) proceeded from a political View of one who aims at a Station, that he will never enjoy: As also from another who is fitter to officiate as a Steward, than to mount an Episcopal Chair, for which Charge he is not qualified, and was promoted by a Mistake and Blunder. I forbear to enlarge upon the unfortunate Fate of a well meaning, but imposed upon Gentleman, whose Right Honourable Lady is now sufficiently apprised of the Forwardness and Insolence of Cardinal *Woolsey*;

Woolsey; until the Appearance of which *Musbroom*, we enjoyed Peace and Tranquility.

Have you not by your Overtures excluded from your Arms all who adhere to Bishop *Lumsden*, whose Election you and yours homologated by your Presence or Proxy? And had not your Peaceable Disposition the Assurance to pronounce a Sentence against this our Bishop, without giving the least Reason for so doing, or proving him Erroneous in Faith, Doctrine or Practice? Did you not declare the See of *Edinburgh* vacant, and all his Episcopal Deeds done, or to be done, void and null? Did you, or can you convict him of any irregular Steps? But this odd Procedure argues a distracted Temper. What an Infatuation is it to deal so madly, as to adhere to such forward and rash Ways, without the least Respect to Reason, Religion, or the Canons of the Church.

Have none of us a Regard to the *Unity* of the Church but you and your Favourites? Mistake it not. There are above a Hundred of us who are ready to sacrifice our worldly Interests and all that is glaring and vain for the happy Promotion of Peace and Charity, without which Christian Qualities and Graces, a Clergy-man is but *as a tinkling Cymbal*. You cry *Peace, Peace*, where none can be found; you say it is to be seen shining conspicuously upon your Side: But yet I want to see the

bleſſed Effects of it. Where appears your Charity in branding all the Oppoſers of your ambitious Views, with the hainous Guilt of *Schiſm*? Now before you pronounce ſuch a harſh Sentence, pray examine duly what *Schiſm* is.

Schiſm by St. (a) *Cyprian*, is reputed a departing from the Centre of Unity in what has been eſtabliſhed by the Church as Orthodox, either in Faith or Practice. He (b) is guilty of *Schiſm* who forſakes his proper Biſhop, and ſet up for themſelves a pretended Biſhop. St. (c) *Ignatius* and (d) *Irenæus* pronounce Separatiſts from the Communion of the Biſhop to be without the Church. This is a Sin that Martyrdom it ſelf cannot waſh away. How highly culpable are they then, who are guilty of the Breach of Charity, and Communion about trifling and inconſequential Things, about Matters of Pomp and State-grandeur. *Clemens* (e) *Romanus* ſays, “ We ſhall contract no “ ſmall Guilt, if we reject thoſe from the Office of their Episcopate, who execute it with “ Holineſs and Integrity.” So that, before you can ſeparate from any of your Colleagues, you muſt ſummon them to answer for their not preaching

(a) *de Unit. Eccleſ.* (b) *Ep.* 69. 84. (c) *in Ep. ad Phil.* (d) *Lib.* 4. C. 62. (e) *2. Ep. ad Corinth.*

preaching the Word rightly, and not duly administering the holy Sacraments according to Christs Institution; but before you pronounce Sentence, you must have a clear Proof of what you alledge and accuse them of.

With what Face can you brand us in the District of *Edinburgh*, for being Schismatics. Have we not always faithfully adhered to our Bishop? From whom and his Authority, you and your puny Party have more than once departed, and abandoned without the least Shadow of Reason, except that of ambitious Views, which are out of Sight. Is our present *Dioceſan* guilty of Heresy or Error, or any Irregularity? Does he practise or command any Thing to be done by his Presbyters contrary to the holy Scriptures? I defy the Charge; and I think your scurrilous seditious Libel has a Tendency to provoke the established Church of *England* to abandon the Interest of our distressed Church, and leave us exposed to the Malice and Persecution of our inveterate Enemies, whose Cause you seem to espouse by your groundless Surmises and Aspersions. If I had not imagined that your Vanity would prompt you to compliment some of your Presbyterian Friends with your Schedule, as also, that you would send it by the Post to *London*, I would have despised by Silence your Essay. But the Interest of the Church moved me to write this Vindication, that all judicious Persons
may

may be undeceived, and not give the least Credit to your Calumnies founded upon Hear-say.

Let me again intreat you to name them who have made Alterations in Divine Worship, let them be exposed, censured and condemned: But do not run away with a full Mouth and Clamour against us all, especially those in this *Diocess*: Here you are not Superior, more than any of your dissenting Bishops. Mind then your proper Sphere and Station, and that you are accountable to Bishop *Lumsden*, so that if you act any Thing contrary to his Assent and Consent, you are *sine Episcopo*, without a Bishop, and so without the Churches Communion, a flagrant Schismatick. Remember what *St. Paul* says, Chap. xvi. 17, 18. to the *Romans*. Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which you have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own Belly, and by good Words and fair Speeches deceive the Hearts of the Simple.

When you say, That the officiating Presbyters in *Edinburgh* subscribed a *Formula* renouncing the *Antiquated Usages*; you forgot, that when the most Reverend Mr. *John G.* was desired to do it, he shifted it, just as he has returned no Answer to the Charge against him, of favouring Transubstantiation, by saying he is

could

could communicate in one Kind; without the
 r-Cup. O *Popery* with a Witness! But you and
 yours can overlook this Article in a Favour-
 able Light.

You insinuate that some strenuously assert,
 That the *Antiquated Usages* are essential and
 necessary; you are willing to forget, that in
 a full Meeting that Point was disowned and
 dropped; upon which some of us thought them-
 selves altogether indifferent, not worthy of contend-
 ing for, and so heartily signed the *Formula*, and
 consented to the *Concordate*, in giving no Scan-
 dal by using any other Rites in publick Wor-
 ship, than what were prescribed in the *Engl-
 ish Liturgy* and *Scotch Communion Office*. You
 forgot also, that at the Election of Bishop *Lumf-
 den*, a Proposal was made, to tie up the Elec-
 tors and the elected in a very strict Manner
 from introducing the *Antiquated Usages*; and
 that you and Lord Bishop G----n strenuously
 opposed any such Declaration; because that
 you would still have the World believe, we
 were *Usage Men* introducing *Popery*: At
 which Time both of you, and the Superinten-
 dent by his modest Proxy (to be sure in his
 own Favours) owned, nay summoned for an
 Election our Presbyterial Meeting, where Mr.
Lumfden was fairly elected our Bishop, and all
 of you invited to assist in his Consecration;
 and yet you have the Brow to deny him and
 his Authority, because you were baulked in
 your

your ambitious Projects. Who but you and your Party took uncanonical and clancular Steps in promoting to the Episcopate Presbyters in another's *Diocess*, when you were discharged by the Bishop of *Edinburgh* to proceed in any Ecclesiastical Affairs, it not being then seasonable, as at last you fatally experienced. And did not your Party promise that a certain Presbyter should not be consecrated, till the Presbyters should be heard in some Objections they had to make against his Promotion? But this Promise was not regarded, because the Fellow would be a Lord, if it should rent us in Ten thousand Pieces.

As for your Arguments against the *Antiquated Usages*, I do not oppose them, nor do I know any of us have done it; only your zealous Self has argued in your Paper too much for them, by seemingly opposing them, and yet paying a Veneration to their Antiquity: Why do you thus derogate from the Protestant Cause? You set the Mixture upon an uncertain Footing, for you grant, that it might be diluted in hot Countries; and that it is so mentioned by *Justin Martyr*, *Irenaus*, *Gregory Nyssen* and *Theodoret*.

As for Payers for the Dead: Be so kind as to acquaint us who says them, and in what Place and upon what Time and Occasion? You allow it to have been practised by *St. Chrysostom* and the whole Church; nay, you descend to

St. *Augustin's* Days. You make the *Antiquated Usages* very ancient. I am afraid you will reason your self and some of your Readers into them, whilst you are making a great Noise and hideous Outcry about them. None but you and your *Partizans* have made a Bustle about them.

As to the propagating the *Usages* in *England* by Print or otherwise, what is that to us in *Scotland*? I remember the great and worthy B. Ross advised our worthy and reverend Brethren in *London* to print no more upon that Subject; but you have forgot that Injunction, and appear upon the Stage a Champion for creating Divisions, Animosities, and Heart-burnings; You blow the Ashes of Debate and Strife when the Fire was seemingly extinguished, and the *Antiquated Usages* dropped, and owned not to be essential and necessary.

In *England* I am credibly informed, That all (except one) have signed such a *Concordate* as was agreed to here: But if your Paper reach *London*, perhaps it will make Converts, and kindle a new Paper War: For you have given a rare Handle for mustering up Arguments of Antiquity, Universality, and Consent, from the Rule of *Vincentius Lyrinensis*; this you are not aware of, but like the Swine, while you are swimming from the Gulph of *Antiquated Usages*, you are labouring to cut the Throat of your Cause.

Many Things are lawful that are not expedient; but if any Man be contentious, we have no such Custom: Upon which Text I refer

you to an excellent Discourse by Bishop *Ber.* in his 4th Vol. of his *Tresaurus Theologicus*. You cannot say that the *Antiquated Usages* are sinful: No, ye profess a great Veneration for them, and wish for a Convocation to determine these Matters. Now, are we not all gaping for that happy Day? And do we not all acquiesce in what you so eagerly obtest? But you will be up on the Hunt for crying Danger to the Church, where none appears: If you will be always proposing unreasonable Overtures, I wish you had read them in Writing to all your Female and tenacious Friends and Favourites; but why do you plague and nauseate the World always in Print? When you appear next, pray annex your Picture, with your dignified and distinguished Robes, before your most accurate and learned Works, that we may know your Face, and not be imposed upon by a *Jack Calvin* or *Jesuite*, who perhaps personates your Zeal in order to widen, not to heal our Breaches. And your moving Picture will procure more Money, and a profounder Veneration for your singular Talents in pathetick Exhortations and Dissuaves.

Sir, Who among us assert the Essentiality of Water in the Cup? And where can we find in this Country Water without Wine? Unless by your Wine Merchant you send a Letter to *C-----l de Fleury* to furnish you; and when the Cargoe is arrived, have a Care of the Tricks and Arts of Seamen, Coupers and Merchant's Boys, not to say any Thing of Vintners. Now Sir, if Water chance without

your

your Knowledge to be mixed with the Wine, do you judge the Consecration of such a Cup, or the partaking of it invalid or sinful? I think if there is Wine in the Cup, there is the Representation of CHRIST's Blood. But to make short Work, your Brother can dispense upon Occasion with the Cup; yet no one Man of such a Popish *Tenet* that favours *Transubstantiation*, and supposes the Blood in the Sacramental Bread. Again Sir, Let me beg of you to acquaint the World, who they are that now disturb the Peace of the Church, by reviving obsolete and unnecessary Rites. You hereby suppose some Gentlemen unfaithful to their positive Engagements, as if their Practices gave the Lie to their Subscriptions and Asseverations.

Sir, You have converted one Lady, who was ignorant of the Controversy; but whether she be a Woman or a Man in Petticoats, it is no Matter, only by her Letter to you, I observe a Spice of too much Fondness for her beloved North Divines. All Comparisons are odious, for I think that Doctors *Baron* and *Forbes*, will not be found as able Divines as *England* has produced, without speaking of the renowned and learned Mr. *Sage*, who has defended the Episcopal Cause with the Applause of all the *Literati*. She affirms, that the North Clergy have all along continued the Mixture, in saying so, she impeaches some of a Breach of their Engagement and Subscription to the contrary. But I have more Charity than to believe the Assertion of a single Woman, who would have no Body to tease you, or tirl over Books,

but those of the learned North, who are the only equal Champions to engage you and your Abettors. *Latus anguis in Herba*, I am afraid there is a Snake in the Grass, which I hope soon to discover to the World, without the Light of a *Madammosele*, whose Enthusiastical Whims has eclipsed the Learning and Ability of the North Athens.

In relation to this North Bravado, I insert the following Paragrph sent me by a judicious Person. "No Man of Learning or Experience can deny, but that the Northern Parts of Scotland did, in the Reigns of King James the VI., and King Charles I. produce Men eminent for their Learning, brightness of Wit and Force of Eloquence; Tho' I am sorry to say some of their Sons have not proved true *Elishas*; for they seem neither to be cloathed with *Elijah's* Mantle, nor to have his Spirit resting upon them." *Beware of false Prophets*, who can shew no Credentials for their Mission, and the Propagation of new Doctrines and whimsical Tenets, that will not abide the Test of the Holy Scriptures, the only Rule of Faith.

Now I come to your whinning Address, but to whom I cannot find out, I wish you had named them: As for your Terms proposed of Accomodation, what can be more full than the *Concordate*, and what was offered in your Presence upon the Election of our Bishop? But you and your sagacious political Brother rejected it with Disdain, but I forgot that no Accomodation can please, but what enlarges your Power,

lower, and tickles your Fancy. Pray lay the saddle upon the right Horse; look into your own Breast, and your Conscience will statingly tell you, that all our Animosities are owing to you and your Faction, and it had been good for the Church that none of your self-seeking Kidney had risen a Degree higher than what you enjoyed in B. *Rosses* Time, who knew all your rare Qualifications, and refused to consecrate one of you, tho' he produced a *Conge, &c.*

Next, As to the Munificence of the Church of *England* to the distressed of our Clergy, Widows and Orphans; Have not you by separating from your *Diocesan*, and setting up Party Collectors, diminished the charitable Fund, nay, and distributed a considerable Sum amongst your selves and Party, which should have been given into the Fund? Dare you say that you or some others are real Objects of Charity? For Shame persecute carefully Mr. *Law's Christian Perfection*, you will be perswaded (I dare not say to sell all) but rather to bestow something of your own upon Orphans and Widows, than to gratify Avarice by diminishing the Charity Fund.

Does not Lord *John* traverse the Diocess of *Edinburgh* without our Bishop's Leave, and has acted as Bishop in Confirming Children at *Sterling*, contrary to the Advice and Arguments of the Reverend Mr. *N——n* Minister here, who was only the proper Person to present his Parishoners; Tho' this Gentleman sustained a Dispute with the zealous and forward Lord; and demonstrated to his Lordship, from the Holy Fathers and ancient Councils, that his

his intruding upon another's District, would be Uncanonical and Schismatical: Yet the dignified Lord, would proceed. Upon which Occasion a Lady of Distinction, burst out into these Words. " This Bishop may be learned, At
 " (as it is said) but he does not well, when
 " he comes, to sow the Seeds of Strife and Di-
 " vision in a flourishing and peaceable Con-
 " gregation.

Perhaps he will defend his Schismatical Practices by a Licence from the *Super-intendant* and his holy Divan.

You and your Party fawned upon and courted our Bishop to join your Court of *Inquisition*, promising him, that the so doing would prove Lucrative, because you had a Fund of Money under your faithful Management: But he generously refused to accept of your glaring Bribe. *Oculo irritato spectavit acer Me- vos*; he with a Disdainful Look despised your glittering Gold. He never thought (with some) that *Gain was great Godliness* which is the Reverse of the Apostles Aphorism, This is not the way to espouse and maintain an oppressed Church, that suffers for Conscience Sake. Otherwise it would be more eligible, to come over to the prosperous and flourishing Side, who could bestow greater worldly Profits: No, he has always shewed himself steady, a Gentleman of Integrity, no Favourite of *Calvinistical Tenets*, and *sensual Compliances* for supporting *Liturgy and Loyalty*. Then you thought to gain him by Flattery in complimenting him with the Elbow Chair in presiding in your sacred

ig- College and Consistory ; which, he told you, could
 be no regular Meeting, unless the Presence of
 the whole Members was required and called :
 At which happy Occasion, he should be glad
 to be your Door keeper.

Di- The making another Bishop, is, in St. Cy-
 on-rian's Opinion, the making of another Church.
 was (says the holy Father (Y.) beyond
 cal Measure surprized, and even oppressed with
 an insupportable Weight of Sorrow ; upon
 finding that you had consented to a Thing so
 irregular ; so utterly contrary to the Methods
 of the Church, to the Laws of the Gospel, and
 to the Unity of Catholick Appointments,
 as the making another Bishop ; Indeed, that is
 neither just nor lawful. It is the forming ano-
 ther Church, and consequently rending the
 Members of CHRIST from each other, and
 forcibly rending asunder the one Soul and
 Body of our Lord's Flock through emulous
 and rival Pretensions.

He is against Caballing in his Diocess ; be-
 cause it is contrary to the Canons : For Mini-
 sters, however distinguished and dignified to con-
 vocate without his Leave ; and much less to
 print and publish defamatory Libels, such a
 Practice is the highest Indignity and Outrage
 done to his Character and his Presbyters, who
 despise all your Convocations and Decrees as
Bruta fulmina, as mere Smoke and empty Shew ;
 For his Presbyters and the Majority of Scotland
 have resolved to adhere to him ; so when in a
 few Days the Cry of your Paper is vanished,

Our

Our Victory is certain, and our Triumph will be glorious. This was the deliberate Opinion of two Clergy men, who left your Side in relation to our Bishop's Election, because their Conscience and good Sense prevailed with them, to discover that you were setting up and contending for Trifles, nay for the Sake of wilful Division, not having (as you pretend) the Peace and Welfare of the Church at Heart. This was too visible in your Party's soliciting the Laicks of your Congregation to deprive two Clergy men of their Benefices. It was an unaccountable and Uncanonical Precedent in Laymen, tho' with your Connivance and Concurrence, to deprive Ecclesiasticks of their Living. This was an inhumane Action, unless you had convicted them of a Crime before their Ordinary without the Interposition of whose Authority, your singular Procedure in this Affair, was Uncanonical, Undutiful and Tyrannical. Here may be seen the bad Consequence of Laymen's undue intermeddling in Church Affairs.

You conclude all with Prayers for Peace but how these can be heard from your Mouths, who promote, and foment what in them lies, our Divisions, I cannot conceive. Did not the B. of *Edinburgh*, for Peace Sake, desire a Meeting of all Superiors, who have as just, if not more Right than your selves to meet in a College, upon Ecclesiastical Affairs, which you refused, denying with your usual Insolence their Authority?

From Ambition, Pride, Covetousness, Evil speaking, Lying, Envy, Hatred, Malice and all Uncharitableness, Good Lord deliver us. Amen

117
n o
tion
asci
, to
end
Di
eace
was
cks
gy
unt
en
ce
his
on
y
ry
n
re
r
ce
as
s
ot
a
i
l
e
u
i
n